

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8-9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, SEPTEMBER 1, 1900.

No. 40.

DARK CLOUDS.

BY WILLIAM B. CRAIG.

'Tis not all sunshine. Storms we must have
To appreciate the calm;
Dark clouds must hover o'er life's frail
barque,
And then a healing balm
Will soothe the ills and cares we may en-
dure,
While life doth last,
And help us look with confidence secure
O'er all the past.

'Tis well to have a hope
Which reaches far within the veil,
And live the lives of righteousness
Which ne'er will fail
To bring a blessing from above,
From Him who dwells
Amid the realms of light and love;
Whose bosom swells

With tender care for all who will
Obey His word,
And on His Spirit's power depend,
Which will afford
A consolation in the hour
Of trial near.
Oh, happy is the soul who doth
His name revere.

And while I struggle on 'gainst adverse
powers,
My soul from sin to free,
To Thy Almighty care I leave the rest,
Father, Supreme, to Thee.

FRIENDSHIP, LOVE AND TRUTH.

When friendship, love, and truth abound
Among a band of brothers,
The cup of joy goes gaily round,
Each shares the bliss of others.
Sweet roses grace the thorny way
Along this vale of sorrow;
And flowers that shed their leaves today
Shall bloom again tomorrow.
How grand in age, how fair in youth,
Are holy friendship, love, and truth!

On halcyon wings our moments pass,
Life's cruel cares beguiling,
Old time lays down his scythe and glass,
In gay good-humor smiling;
With ermine beard and forelock gray,
His reverend front adorning,
He looks like winter turn'd to May,
Night soften'd into morning.
How grand in age, how fair in youth,
Are holy friendship, love, and truth!

From these delightful fountains flow
Ambrosial rills of pleasure;
Can man desire, can heaven bestow,
A more resplendent treasure?
Adorn'd with gems so richly bright,
We'll form a constellation,
Where every star, with modest light,
Shall gild his proper station.
How grand in age, how fair in youth,
Are holy friendship, love, and truth!

—Montgomery.

DEATH OF ELDER ROBERT A. PAXTON.

Elder Robert A. Paxton, of Kanosh, Utah, fell asleep in the arms of death while engaged in the service of the Lord. His demise occurred at Blacksburg, S. C., on the morning of the 27th ult., as a result of a very severe attack of pneumonia. At this time it is not possible to obtain a cut of his portrait, but we hope to produce the same with a full account of his death, in our next issue. As soon as word was received of his death, Sister Rich sent the following epistle of condolence to the beloved mother of our departed brother. Our sister's letter but speaks the express feelings of our tender and sympathetic emotions, therefore we publish the same as it was written:

"Chattanooga, Tenn., Aug. 27, 1900.

"My Dear Sister Paxton—In all probability, before this missive reaches you, you will have been informed of the sad news relative to the demise of our beloved brother, and your dear son, Elder R. A. Paxton. I hasten, dear sister, to pen you a few lines of condolence, that perchance I might console you in the hour of your bereavement.

"Like you, I also am a mother in Israel, and I, too, have had to bid my boys farewell, when they have left my side to labor in the service of the Lord. Even now, dear sister, I have a son in the state of Virginia, engaged in missionary labors, and so, I feel from experimental knowledge, a loving mother's sympathy and tender affection for her boy. Thus, I realize, to some extent, the sadness of your spirit, the depression of your soul and the sorrow of your wounded heart in this hour of sad affliction.

"Though my feeble pen may fail to inscribe the intense feelings of my heart, and words prove inadequate to communicate the profound love and sympathy I would extend to you, still, dear sister, within the depths of my soul there throbs and beats for you a gentle compassionate tenderness which only those who know the love of God can comprehend.

"I have just received a telegram from my husband, and he will accompany your son's body from Blacksburg to Chattanooga, where all necessary arrangements will be made for shipment and transportation. When the news reached us in Chattanooga it seemed to cast a solemn gloom over all the Elders here, and to-night when the knee was bent and the body bowed in supplication before the throne of God, from the heart there came an earnest prayer to our Father in Heaven, asking Him to bless and console you, and comfort all those who are connected by the endearing ties of kin-

dred affection, with our departed brother, and deceased co-laborer, whom we all honor and revere.

"Remember, dear sister, that 'Earth has no sorrow that heaven cannot heal.' God will not leave you or forget you in your affliction. He never forsakes His children, but He, who tempers the wind to the shorn lamb, will also bless, and comfort, and protect you. Hope, the precious gleam of spiritual life, will shed a ray of living light through the thickest gloom.

"How consoling are these beautiful words, spoken by David the Psalmist: 'Weeping may endure for a night, but joy cometh in the morning.'—Ah! these are sweet, impressive words, and the joy and peace they convey to the troubled heart passeth all earthly understanding. Again, we hear the same sweet singer of ancient Israel declare, 'The Lord is my Shepherd, I shall not want.' Think of these beautiful expressions, in which is plainly seen the abundant love of our Father God. Yes, dear sister, there is much joy and consolation to be obtained in reading God's Holy Word.

"Paul, the great and good Apostle of the Lord, said: 'Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.' Not only can you find consolation and encouragement from the Word of the living God, but the Holy Ghost—that benign and heavenly comforter—will soothe your cares and sorrows, dry up the falling tear, heal your broken heart, and gladden with the sweet Balm of Gilead your saddened soul.

"Take joy in this divine knowledge and blessed assurance. We shall meet again, yes, we shall meet again! In that holy congregation of the righteous, on the celestial Mount of Zion, your son shall rise in honor, robed in righteousness, and crowned with glory. He fell while struggling for the right, yea, in the harness, clad with the armor of truth and the shield of love. He shall come forth again when the dead in Christ shall rise and the great last trump of God shall sound, both loud and long. Be of good cheer, and the Lord will strengthen thine heart, so that, when time shall be no more, you can sing and exclaim, 'All is well.'

"May God bless you, and may the Holy Spirit guide you ever, and the peace and joys of Heaven attend you. The Elders all join in a fervent, 'God bless you.'

Your loving sister,

"Nina F. Rich."

GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

(Concluded from page 307.)

IN CONCLUSION.—We have now discovered that which we sought, namely: the greatest gift of God to a fallen, sinful race, and the means appointed of the Lord whereby we may obtain it! Let us not forget this fact, so oft declared in Holy Writ, that all blessings and gifts are predicated and based upon the principle of obedience. Obedience to temporal laws, the laws of health, brings happiness and physical strength; and obedience to the commands of God, the law of the Gospel, brings joy, peace, honor, glory, immortality and life eternal. When the will of God is made known unto us through His holy Word, or by the mouth of His servants, let us hasten to obey, and not procrastinate the day of our repentance. We have briefly touched upon the principles and ordinances of the Gospel conducive and essential to the saving of the soul, and the exaltation of all the sons of men. These principles and ordinances have been proven from the "law and the testimony" to be in strict accordance with the Scriptures of Holy Writ, and the question is this: Will we treat them as useless and altogether unworthy our implicit acceptance, or shall we give diligent heed thereunto, submit ourselves to their requirements, and hold them as sacred and divine, the appointed means through obedience to which, salvation is obtained? As we have found these principles to be the will of God, it were well that we remember the words of Peter, how that he said, in the face of his bitter enemies and wicked opponents: **"WE OUGHT TO OBEY GOD RATHER THAN MEN."** (Acts 5:29.)

Through our individual acts of wickedness, our transgression of God's law, we have alienated ourselves from the kingdom of heaven, and become strangers and foreigners. This is self-evident from the carnality of our fallen natures, and our disposition to sin, to retrograde, and sink deeper and deeper into vice, and a thousand evil ways. Without the atonement of Jesus Christ, and the gift of a Gospel plan of righteousness, which is the power of God unto salvation, we could never gain the glories of salvation, or overcome the temptations of the world, the flesh and the devil. But through the abundant mercy and loving grace of God, we have seen that the way is opened, the offering made, and the course mapped out.

Now, kind reader, if we were foreigners from some distant land, and had wended our way to the soil of liberty on this American continent, in these United States, and desired to become citizens of this glorious republic, what must be done before we can enjoy the privileges we crave, or be members of these free-born institutions? Must we not first declare our intentions of loyalty and fealty, then suffer the oath of allegiance to be administered unto us while we bow in acquiescence, and then receive our papers of citizenship with the proper seal affixed, which final act grants us the rights and privileges of a full-fledged citizen? Yes, this is the order of procedure. As to our citizenship in the kingdom of God, then! We are all foreigners until we have embraced the Gospel of Jesus Christ, and rendered ourselves obedient to His will; so the first act on our part is to declare our intentions of obedience by exercising faith in the Godhead, and repenting of our past sins with a Godly sorrow and a firm desire to sin no more. Following, we submit ourselves to the oath of allegiance—baptism by immersion for the remission of sins, and then are made the recipients of the heavenly blessings by receiving the seal of our adoption, the gift of the Holy Ghost by the laying on of hands. As it is in the laws of the land, so has it been declared in the council of God, viz.: that no one shall officiate in administering these ordinances, save he possess authority from

God, either by direct revelation, or through the medium of His servants, the prophets. No man has any right to take honor or authority unto himself. It must be conferred or bestowed, by those possessing the same, acting under the directions of God, through the prompting of the Comforter, or the revelations of His will. We cannot expect to enjoy the powers and blessings of heaven, save we become members of Christ's church, and fellow-citizens with the Saints, and of the household of God.

Man's ways are not God's ways. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." (Isaiah 55:8, 9.) We must do as God bids us do, and not what we feel is right to do. If we ever enter into the glories of the kingdom of God, and receive the joy of our Lord, we must come in according to the ways of the Lord. The Savior taught His disciples to pray unto "Our Father" in heaven, "Thy kingdom come," and furthermore they were commanded, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (Matt. 6:33.) How necessary, then, that we "seek" and "pray" for the kingdom of God. Daniel in prophetic vision saw the time when, in the last days, the God of heaven would set up a kingdom which should never be destroyed or given to another people. He compared it to a little stone cut out of the mountain without hands, which increased until it became a mountain, and filled the whole earth. (Dan. 2.)

The principles and ordinances as defined in previous issues, appeal to one's reason, as being philosophical, logical, and consistent, besides being Scriptural, holy and divine. Should not these plain facts prove all-sufficient to convince the honest inquirer for truth of the absolute necessity of implicitly complying thereto? But remember, that it is not enough to merely render obedience unto these fundamental rules prescribed. No, we must go on unto perfection, and remain faithful even unto death. "He that endureth to the end shall be saved," said the Lord to His disciples (Matt. 10:22), and Peter gives us some timely counsel and instruction which it were well to consider and adopt. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (II Peter 1:5-8.) Jesus commanded His Apostles to "teach all things" whatsoever He had commanded them to teach. (Matt. 28:20.) We shall find that in our journey for the goal perfection and exaltation, we can never stand still, or rest upon the oars. There are no relay stations; no hitching posts to which we may safely tie for a season, no stopping points where we can take a rest, but onward and upward must be our motto, until we gain the heavenly boon—life eternal, and obtain God's greatest gift. Acts of righteousness for the glory of God, deeds of fervent love for the alleviation of a brother or sister, and pure thoughts, upright conduct and holy desires, are all essential to the advancement and development of the human soul. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Example is better than precept. "If ye love me, keep my commandments." (John 14:15.) If we love Him we will keep His commandments, and seek to honor His high and holy name. It is life eternal to know God (John 17:3), and "Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." (I John 2:3, 4.) The

Savior volunteered to come upon the footstool of His Father God, and offer Himself a ransom for all. He gave His life freely that the inexorable demands of justice might be satisfied, that the Adamic debt might be paid, and mankind redeemed and loosened from the bands of the captive death. Not only did the immaculate Son of God grant unto all through His atonement and free will offering, on unconditional gift in the resurrection of the body from the grave; but He also instituted certain rules, prescribed in the Gospel, by which the way was provided that man might receive a remission of individual sins, and be lifted up at the last day to eternal life—God's greatest gift.

Thus we see that His was a dual mission with a two-fold purpose in view. The decree of justice having been met, the debt paid, and death swallowed up in victory, we are no longer under the dominion or thralldom of the Adamic, or original sin, but are held accountable before God for the commission of individual transgression, or the omission of laws God requires us to obey.

We have seen what God's greatest gift is, namely, eternal life, salvation from the grasp of the wicked one, and exaltation with the Savior of all mankind. Of course, the mere statement, eternal life, does not convey the beauty, grandeur, power or priceless worth of this blessed gift. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." We have shown from the Bible, by the aid of the Spirit of God, that the means whereby and through which this greatest gift is obtained, is the Gospel of Jesus Christ. The principles and ordinances of the Gospel we have seen, are, first: Faith in the Godhead and the power of the Gospel; second, repentance of all past sins after a godly manner; third, baptism by immersion for the remission of sins at hands of one duly authorized of God and commissioned in the name of Jesus Christ to administer in the ordinances of the Gospel; and, fourth, the laying on of hands for the reception of the Holy Ghost. These obeyed, we become members of the Church of Jesus Christ, and are now on the straight and narrow path leading unto life eternal. We have only now entered into the way; have just gotten upon the path, and it becomes necessary for us to follow Him who trod the weary road alone and led the righteous on to glory. We must follow Him through evil as well as good report, over the stony places, and through the piercing thorns and prickly briars.

The question now arises, kind reader, where shall we find these simple, beautiful principles of salvation taught in their purity and power by God's chosen and appointed servants who have been given authority to preach His Gospel and administer in the ordinances thereof? Yes! Whither shall we go, and how are we to know, when the true servant lifts his warning voice, and the pure and unadulterated teachings of Jesus are taught? We want to make our calling and election sure, our salvation certain, and our reward positive. To these inquiries, as to all other questions pertaining to eternal life, we have only the one answer, and that is: Let the Holy Spirit guide, and the word of the Living God direct you. Assertions without evidence, bald and sterile, or worse than useless, because they confuse, and do not convict, puzzle and do not convert. Then we want the evidence, and when we have the Scriptures declaring the necessity of such and so, we should be on the lookout for the same, and be willing to accept it when it shall come in the prescribed manner, bringing the needed evidence and supported by the word of truth.

As concerns the principles and ordinances set forth in our brief investigation thus far, you can find them in the written confession of faith, and manifest in the lives and labors of the true servants of Jesus Christ. These fun-

damental principles are unchangeable, eternal and everlasting. They have always been taught when the Gospel of Jesus Christ has been upon the earth, and will always be advocated as long as there are souls unsaved and unredeemed. Having been plainly set forth, we need not be at sea concerning the same, neither need we be deceived and led astray after strange and divers doctrines. "One Lord, one faith, and one baptism" is the Apostle Paul's declaration to the Saints at Ephesus.

A word now in regard to the authority to administer in the ordinances of the Gospel. In whom is that authority vested, and whence received the delegated power to act in the name of the Lord? We know that John the Baptist possessed the authority to officiate in the ordinance of baptism and call the sons of men to repentance. We need not doubt the legality and validity of his ministrations when we read that Jesus our Lord suffered Himself to be baptized at his hands. Then the Lord conferred the Apostolic power upon His chosen twelve, placing Peter at their head as the chief Apostle, together with James and John as co-laborers and aids. The Lord had said unto Peter, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.)

In the early part of the present century there was heard in the state of New York a proclamation strange and new to the people of this age, yet familiar and ancient when compared with the incidents of primitive Christianity. A young man of humble, industrious, yet poor parentage, had announced that the heavens had been opened, and in answer to his prayer for light and knowledge relative to the various sects, the Father and His Son Jesus had appeared and communed with him. This startles the hireling clergy, and raises a bitter storm of vile abuse upon his youthful head. But true to the instructions received from the lips of the Master, he joins himself to none of the creeds, and in the own appointed time of the Lord, he is honored by an angelic visit. This heavenly messenger came, the youthful prophet declared, in fulfillment of the words of John the Revelator (Rev. 14:6), and revealed an ancient record of the aborigines of the so-called American Indian, containing the fullness of the everlasting Gospel.

Subsequently John, called the Baptist, acting under the direction of Peter, James and John, came and conferred the authority he held, which authority gave the young man power to preach and expound the word of God, cry repentance unto the children of men, and baptize for the remission of sins. This same youth earnestly and soberly declared that Peter, James and John also appeared unto him, and bestowed the keys and powers they held upon his head.

Perhaps you will say, kind reader, as many before you have often said: Well, what need was there for John the Baptist to come and restore the authority which he had? Why did Peter, James and John come to the earth to ordain men to the authority which they held? And what need was there for that book or record to be introduced to the people, seeing that they have the Bible? Why should there be any new revelation? Have we not sufficient for our salvation in the Old and New Testaments? These inquiries often arise, and they can be briefly answered thus: All these incidents are in fulfillment of Scriptural prophecy. John says, An angel should fly in the midst of heaven having the everlasting Gospel to preach to them that dwell on the earth. Malachi says, "Behold, I will send my messenger [John the Baptist] and he shall prepare the way before me." Isaiah speaks of a record or book which should come forth (Chap. 29) and Ezekiel says that this record should become one with the stick of Judah [Bible] (Chap. 37). Well, you

say, who was this young man, and what, and where, is the record he received from the hands of the angel? The young man was Joseph Smith, Jr., born in the state of Vermont, Dec. 23, 1805; the record is known to the world as the Book of Mormon, and can be obtained from any of these so-called Mormon Elders who travel through your land, two by two, preaching the Gospel free, and receiving no salary or remuneration whatever for their missionary services rendered in defense of righteousness and truth.

This young man claims to have received his authority from those who possessed it anciently and who alone had the power to restore the same. This is in strict keeping with the Scriptures, and an evidence of no mean worth. He furthermore solemnly testifies that a dispensation of the Gospel was committed to him by an angel. (Rev. 14:6.) From the very hour he announced that he had received a heavenly vision until the time of his cruel martyrdom in 1844, he was subject to persecution, to the hate and scorn, malice and envy, of an evil, designing, wicked influence which sought to stay the progress of the mighty work he was instrumental in establishing upon the earth.

During the short ministry of the Prophet Joseph Smith, from the year 1830, when the Church was organized with only six initial members, until 1844, when, as before stated, he met a martyr's fate, great numbers were added to the seemingly new faith, and became partakers of the joys and blessings of heaven. The work of God is a progressive and an eternal work. Its incipency was truly like a grain of mustard seed, but it grew with every additional convert, until it had gathered within its embrace tens of thousands. It was carried to European nations, and extended its onward march into the uppermost parts of Canada, and although its Prophet, seer and revelator was cruelly slain, still the good work he inaugurated under the direction of God and heavenly beings continued to grow, and marvelously increase.

Religious bigots whose hearts are hardened with tradition and error, may pelt the Prophet's name with all sorts of unsavory and vile epithets, but, thank God, evidences are not to be set aside with a sneer, or overcome with a disdainful frown or contemptible scorn. These are the weapons of zealots and fanatics, but fair-minded men and women should look for more solid argument, and more sound reasoning, than mere common report, vile abuse, calumny and misrepresentation. The Savior gave us an infallible rule by which we may know of the doctrine whether it be of God or whether it be of man. Here are His words: "If any man will do His will (speaking of His Father) he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) As heretofore declared: Receive the Gospel, and repent of all your sins. Yea, be baptized by those that have authority to administer it for the remission of sins, and you shall receive the Holy Ghost by the laying on of hands. This is the will and word of God, concerning the salvation of your souls, and after you have done these things, the light of God will illuminate your minds, and you will receive a witness for yourselves that the work is true. Before this divine knowledge doubt flees, misunderstanding is scattered abroad, falsehood is detected and the evil spirit of men discerned! Yes, we realize that the Comforter guides into all truth, shows things to come, and comforts our souls in the knowledge of God, and the testimony of Jesus.

Amid temptations, trials and persecutions the humble Mormon Elder goes forth from place to place preaching the Gospel of the kingdom of God. "The Lord working with them, and confirming the words with signs following." The kingdom is growing, and today the Church of Jesus Christ of Latter-day Saints has communicants numbering in the near vicinity of 400,000, and accord-

ing to the word of God it will continue to grow, until it extends from pole to pole and fills the whole earth. Daniel says, "His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. 7:14.) "And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:44.) "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." (Dan. 7:27.) Then there will be heard great "voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and His Christ; and He shall reign forever and ever." (Rev. 11:15.)

Kind reader, would you become a citizen of the heavenly kingdom, then seek to do the will of God, and render obedience to the principles and ordinances of the everlasting Gospel. The way is made plain in Holy Writ, the path of life has been trod by the Lord Jesus. He has left His footprints for us to follow; erected the signal boards, and raised the finger posts, which point the way to life eternal. "Be not deceived"—there is only one sure and safe way marked out for all to follow. "One Lord, one faith, and one baptism."

Remember, kind reader, that "today is the day of salvation, and now is the accepted time."

"Tomorrow is with God alone,
And man hath but today."
The end.

"Prove All Things, Hold Fast to That Which is Good."

1. We are what we choose; we can be what we want to be.
- A strong body depends upon how you sleep; and how long you sleep.
3. More impure thoughts come from diseased bodies.
4. If we learn to honor our father and mother, we will, in time, learn to honor ourselves.
5. Love is at the foundation of perfection.
6. A perfect home is the most perfect bit of heaven.
7. Motherhood is the essential element to womanhood.
8. A good wife yields a point, and enters heartily into plans of another one.
9. Of all things that can be left out of a woman's life, children cannot.
10. Nine-tenths of the pleasures of married life depends on the girl life—her habits of thought.
11. The girl who makes herself fit for a mother, makes herself fit for an angel.
12. One of the ways of loving a person, is to love their way.
13. One must love a little, think a little, give a little, and so on, to be happy.
14. But trusting instinct to the end, it shall ripen into truth, and you shall know why you believe.

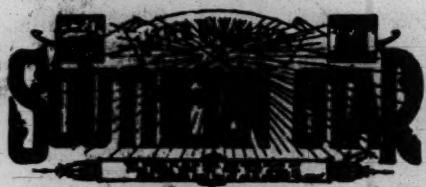
"Ben Bolt."

Ruskins First Lesson.

Mr. Ruskin, who wrote so many famous books, said that the first lesson he learned was to be obedient.

"One evening," he says, "when I was yet in my nurse's arms, I wanted to touch the tea-urn, which was boiling merrily. It was an early taste for bronzes, I suppose; but I was resolute about it. My mother bade me keep my fingers back; I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said, 'Let him touch it, nurse.'

"So I touched it, and that was my first lesson in the meaning of the word liberty. It was the first piece of liberty I got, and the last which for some time I asked."—Youth's Companion.



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SATURDAY, SEPTEMBER 1, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, vision, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, temperate, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

You say that "this world to you seems drain'd of all its sweets!" At first I had hoped you only meant to insinuate the high price of sugar, but I am afraid you meant more. O, Robert! I don't know what you call sweets. Honey and the honeycomb, roses and violets are yet in the earth. The sun and moon yet reign in heaven, and the lesser lights keep up their pretty twinklings. Meats and drinks, sweet sights and sweet smells, a country walk, spring and autumn, follies and repentance, quarrels and reconcilements, have all a sweetness by turns. . . . You may extract honey from everything; do not go a-gathering after gall. I assure you I find this world a very pretty place.—Charles Lamb.

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean
bear;
Full many a flower is born to blush
unseen
And waste its sweetness on the desert air."

METHODISM IN SALT LAKE CITY.

Our good Methodist brethren of Utah recently held a three days' conference in Salt Lake City. As usual, the most palatable cud for these divine prelates was the question of Mormonism and how to accomplish its overthrow and utter destruction. Wild denunciations, fierce and bitter invectives, and vicious attacks of the Mormon people were the emissions of these gentle, loving, long-haired men of the pulpit. Mormonism seems to furnish them with material which is hard to swallow, impossible to digest, and so they reproduce it upon their venomous tongues of slander and envy, and blat it out to the people in "red hot style." They evidently recognize in Mormonism something more powerful, compact, and solid, than they have ever turned their "pop guns" upon before. They begin to realize that their ammunition is too palpably weak, and so they must stir up the pot of strife, and make the people back east think they are not dead, but awake and alive to a sense of their duty—to evangelize and Christianize the Mormon people.

The fierceness with which they arraigned the Mormon people as "Godless," and altogether beyond the pale of Christianity—without Christ, or the pure religion of Methodism, puts in mind of the good old Quaker and his wife. The wife said to the pious old man, "I do believe that all people are off except me and thee, and I have seen thee acting a little queer." This sanctimonious old lady is not alone in the world, but, from the reports of the Methodist conference, we discover that there are other saintly hypocrites of the "Holler than thou" stripe. One of the "reverend gentlemen" showed his love for the people who have treated him so kindly in the following beautiful, charitable terms:

"We've got to stir up this ant's nest, kick the top off and capture some of the ants before they get housed again."

This expression betrays the intense bitterness of his narrow-minded soul. These "ants," as he calls our people, have built their homes by thrift, industry, and perseverance, and now he would make might right by kicking "the top off," and capturing "some of the ants before they get housed again." Ah! brother, it would have been better for your poor soul, and the cause you represent, had you left those words unsaid. The Mormon Elder often hears this hue and cry, "You Mormons come to break up our churches, proselyte our people, and make converts to your faith." Is not your fellow-brother out in Utah guilty of the same offense, if it be a crime? And does not the words of his mouth assert that he would use oppressive and violent means to bring to pass his evil designs, if it lay in his power to do so? Yes, it does, and none can deny it. Suppose, for one moment, that a Mormon Elder should go in a Southern community where the Baptist faith is the prevailing creed and utter such abusive and vicious threats against the Baptists, as the words of the Methodist Bishop against the Mormons where that people are dominant, what would be the result? We fancy, "The place that knew him once would know him no more." It is only a momentary supposition, and it would, in all probability, be but a momentary stay our brother would enjoy in that neighborhood.

It is a good and righteous thing that the Mormon people have learned to possess a little of that sweet Christian charity, which, with our evangelistic brethren,

is such a manifest rarity. The fruit of the spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." We believe in religious liberty, religious toleration, and religious freedom, but we do not believe that these give any one a religious license to abuse, threaten, malign, and misrepresent an innocent, unoffending people, who may perhaps differ with them religiously. Remember, brother, that these "ants" builded their homes without your aid; that they dwelt in perfect peace and happiness before your portentous arrival; that they craved not your potent presence, neither did they ask your benign assistance. They have been taught the higher way of living, and scorn to stoop to low, ignoble practices. "Mind your own business," has been their motto. Now, brother Methodist, go to these "ants," and learn thou a lesson of thrift, industry, frugality, love, and pure religion.

Another good fellow, not wishing to be outdone by his worthy Bishop, rose up in that solemn assembly and told his hearers this sad tale of woe:

"We live in a community of Godless homes, where people talk religion but do not live it. Where there is a larger per cent. of homes that have no Bible than can be found anywhere out of heathendom. The reason for this, lies in the fact that the teachings of the dominant Church have dethroned Christ, stultified and destroyed His word, etc."

Does any one doubt the rendezvous where this gentleman was wont to spend his time? Judging from his own confession, he must have suffered much from the evil contaminating influences of such "Godless homes," whither he was used to wend his way. After all, it may be possible that the good brother has been in the company of fellow-religionists who spiritualize the word of God, and with their "Higher Criticism" seek to destroy many of its glorious truths; so that when, perchance, he saw the King James translation of the sacred word—the authorized version—he failed to recognize it as the Holy Bible. Time's a friend to innocence, and a cure for falsehood and hypocrisy. Time will cure, and lies are doomed to perish. We would invite the good brother to seek better society, where the word of God is believed, preached and practiced. Go to any of the Mormon worshipping assemblies, and you will get enough Bible, and Bible straight, to convict you of the error of your ways, and lead you in the path of truth. Every Mormon Elder carries a Bible, and cherishes it dearly as the word of God. We do not hate our brother Methodist, but we can't love his malice, hate, envy, falsehood, and slander. "From the abundance of the heart the mouth speaketh." "Let us oft speak kind words to each other." These will convert. Listen to the words of Benjamin Franklin, "A spoonful of honey will catch more flies than a gallon of vinegar." It may be that you can apply the same to "ants" with great profit and rich success. We feel to say, "God bless our brethren who have so maliciously and wilfully reviled and slandered us, because we know they stand in sad need thereof."

"Christians have burnt each other, quite persuaded
That all the Apostles would have done as they did."

The true foundations of a state are not liberty, but obedience, not mutual antagonism, but mutual help.

FIGHT FOR THE GOOD.

Of late we have received from our good friends in the South some anti-Mormon tracts, with a request that we refute the errors contained therein through the columns of our paper, and thus overthrow the false assertions of our enemies. We thank our friends for exhibiting such an interest in this work of "Latter Days," as to desire a complete refutation of these evil designing tracts, but we cannot afford to devote the valuable space of our paper to silence some contemptible religious demagogue, who has more learning than brains, and whose only aim is to tear down that which he ignorantly supposes to be false, instead of building up that which is righteous and good. We firmly believe with the poet, Tennyson, that "It is better to fight for the good, than rail at the ill."

The question is: After we have proven the assertions of these tracts to be false and altogether erroneous, what have we gained? It is true we have occupied much space, but have we benefited ourselves or others by so doing? No, we think not; at least not near the amount of good we could have done had we continued in vigorously declaring for the right, and let the evil perish with its wicked worshippers. If we were to stop to silence the snarl of every little dog which snaps at our heels, it would keep us busy muzzling them, and thus deprive us of preaching the good word of salvation unto others who remain bound in chains of error, superstition, and tradition, waiting for the Gospel of Christ to break their fetters, and set them free. Our motto is, and ever shall be, "Do what is right, let the consequence follow."

We would gently remind the authors of these base fabrications circulated throughout this land, that there is a place in hell for all who love and make a lie. Why delight in speaking evil of things you understand not? Why not be broad-minded enough to investigate with a soul's sincere desire to know the truth pertaining to this much despised and everywhere spoken against people, and not merely to find flaws or discover defects? You sing of your good old-time religion, and say, "Makes me love everybody," and at the same time your whole miserable anatomy is seething with hatred and malice for a people professing to worship the same God you claim to believe in. Oh, how utterly inconsistent! How manifestly hypocritical! How un-Christian, unholy and dispicable!

We love the sons of men, we love the Lord our God, we love the good Bible, and prize the Gospel of Jesus Christ as the power of God unto salvation. Do you hate us for these things? Of course you say, "Nay!" Then what do you hate us for? You know not, to be consistent and true to your confessions and loud professions. And you can never be just and fair in speaking evil of things you understand not. Milton says, "Good, the more communicated, more abundant grows." Remember the words of the poet. We repeat them again, for your special benefit: "It is better to fight for the good, than rail at the ill."

We shall continue to "contend for the faith once delivered to the Saints," and let our adversaries howl and bark to their hearts' content. Onward, upward, is the watchword, with a cordial invitation to all to come and join the army of the Lord. The right will prevail, righteousness triumph, and truth outlive her wicked opponents. So we fear not the outcome, but gladly await the coming of

our Lord, for then we know that salvation awaits us if we are true to the teachings of that which the world has nicknamed "Mormonism."

History of the Southern States Mission.

(Continued from page 306.)

FEBRUARY, 1899.—On the 7th inst. Elder Geo. A. Lyman arrived at the office, having been released from presiding over the East Kentucky conference to assist Pres. Rich as a counsellor. All the Elders of the Louisiana conference, with the exception of Elder Louis A. Warren, were met in conference assembled at Red Rock, Natchitoches parish, Louisiana, on the 14th inst. Much good instruction was given, and a time of rejoicing and gladness was had.

On the 21st a company of Elders arrived from the vales of the far west. Their names were as follows: Albert Arrowsmith, Wm. J. Hunnicutt, Joseph F. Tingy, Ernest Knowles, A. B. Scovill, Miel C. Pierce, Joseph M. Holt, Jonathan D. Wood, Albert I. Grover, Conrad Maag, Jr., Ernest S. Fisher, John Jensen, Job Adams, David J. Paice and William A. Brown. Elder Frank H. Snow arrived on the 13th inst. and was assigned to labor in the Virginia conference.

It was also on the 21st, the day of the company's arrival, that a telegram was received from Elder R. A. Robinson of the Louisiana conference which read as follows: "Elder Louis A. Warren died last night of pneumonia. Arrange by wire for transportation of corpse and Elder." A full account of Elder Warren's death, of his fidelity, integrity, and faithfulness, is given on page 101 of Vol. 1.

During this month the Chattanooga conference was organized with Pres. L. R. Anderson at its head. It embraced some twenty counties, located as follows: Sequachee, Marion, Franklin, Grundy, Hamilton, Polk, James and Bradley in Tennessee; Jackson, De Kalb and Cherokee in Alabama; and Dade, Catoosa, Walker, Chattooga, Whitfield, Murray, Floyd, Bartow and Gordon in Georgia.

On the 24th, a portion of the Middle Tennessee Elders were met at Tullahoma, Tenn., and on the 28th the remainder were met at Rural Hill, Wilson county, Tennessee. At both meetings a splendid time was enjoyed.

Thus the month closed.

MARCH, 1899.—In general the month of March was one of joy for the Elders. Not much sickness was reported, and in only one or two instances did mobs disturb the Elders in their labors.

On the 7th inst. Pres. Rich met in conference with a part of the Elders of the East Tennessee conference at Milligan, Tenn., where the Elders enjoyed much of the Spirit of God in their assembly. At Clinton, Tenn., on the 9th inst. the remainder of the Elders of the East Tennessee conference were visited, and a good spirit prevailed.

At Hewlett, Va., on the 12th inst. a part of the Elders of the Virginia conference were gathered together, and the remainder at Bridges on the 14th inst. The Elders were much encouraged to go onward in their work with a determination to win the prize of eternal life.

On the 19th, the Elders of the Mississippi conference assembled at Hattiesburg, Miss., to hold their special conference. Although the Elders had sought halls in which to meet, they were unable to obtain one, because of the extreme prejudice of the residents of the city. It was with difficulty that a hotel could be persuaded to furnish lodgings for the Elders. At last one was procured, and in one of the large rooms, council meeting was held. The Elders were warned to leave the city by noon of the next day and reluctantly they did so, seeing that nothing could be done with the half-crazed, frenzied bigots of that place (see page 175, Vol. 1).

On the 20th inst., twelve Elders ar-

rived from Salt Lake City. They were as follows: Lewis M. Nebeker, Jos. D. Burnett, Geo. A. Adams, Wm. J. Turner, Chas. L. Bean, John Gooch, Jr., Wm. Fifield, W. W. Butler, Almy C. Clayton, Jos. H. Corbridge, Geo. F. Summerhays and Niels C. Jensen.

The Georgia conference convened in Atlanta on the 23d and 24th. A hall was procured in which services were held and a feeling of fairness and love seemed to characterize the whole proceedings. The Elders reported feeling well, and encouraged in the work of the Lord.

The next conference was held at Orlando, Fla., on the 28th and 27th. The work was progressing, and the Elders enjoying the blessings of the Lord.

On the 30th and 31st, the South Alabama conference met at Montgomery. The people were free from the prejudice so prevalent in the south, so they granted the brethren the use of the opera house on Sunday, free of charge.

Thus the month closed, with all the Elders feeling well, and working harmoniously for the spread of the everlasting Gospel.

(To be continued.)

A FAIR-MINDED REPORT.

[The Republican News, of Hamilton, O., under date of Aug. 23, gives a fair report of the work of our Elders in that city. We congratulate the good people of Hamilton for having such a bright, lively, honest journal as the News, and we admire the straightforwardness and apparent broad-mindedness of our contemporary. Here is what the News has to say:—Ed.]

"For the past few weeks the attention of pedestrians on High street has been attracted to men garbed all in black, with long coats and black ties, who were familiarly called Mormon preachers, but, more appropriately, Elders of Christ's Church.

"These Elders have been influential in converting four Hamiltonians to their faith, and the service of baptism was to have taken place in a few days, but on account of the illness of one the same has to be postponed until some later date.

"There is living on the northeast corner of Park avenue and D streets, a family which is composed of Cassius Smith, Mrs. Lillian Briggs Smith and Gertrude and Robin Smith, that have accepted the faith of the Christ church and will be baptized at some future date. "The acceptance of this faith, however, is not a rash step, as Mr. and Mrs. Smith have known and thought seriously of belonging to this Church since their residence in Kokomo, Ill., where there is a very large Mormon Church.

"Mrs. Smith stated this afternoon that for the past six days she had such a severe case of quinsy that she could neither eat nor sleep and has suffered much from the effects of the same. Yesterday afternoon the Messrs. Jacobson and Smith, the Elders working in the city, called and poured olive oil, similar to that which Christ used, upon her head; and after doing this they earnestly prayed for her recovery. The result was that Mrs. Smith was much improved today and was able to partake of some food.

"Mrs. Smith stated that her mother was a Methodist and that she herself was reared in that denomination, but in reading and studying this subject she has been led to the conclusion of accepting the Mormon faith, and she and her family will be baptized as soon as she recovers from her illness.

"Mrs. Smith said: 'These people are devoted Christians. They are friends to the poor. They show kindness to all. They have the Holy Ghost from Christ and from thence comes their power. The Elders are noble young men. They are intelligent, and therefore speak accordingly.'

"Mr. Smith is an employe at the Champion Coated Paper mills and Mrs. Smith is a pianist of no mean ability. They have resided in Hamilton for the past year."

DID OUR SPIRITS EXIST PRIOR TO MORTAL BIRTH?

TAKEN FROM A SERMON DELIVERED BY ELDER BEN. L. RICH, IN COLUMBUS, O., SUNDAY, APRIL 1, 1900.

It is generally conceded throughout Christendom that men's souls or their spirits had no existence prior to their birth into mortality. While this concession agrees with the philosophy of Plato, it is at variance with the written word of God. It is as inconsistent with Scripture to disbelieve in the pre-existence of spirits, as it is to believe that revealed truth teaches the existence of Deity, devoid of mind, body and attributes; notwithstanding such an idea of God had its inception in Plato's ethics, as did the doctrine inimical to an ante-mortal life. To believe that the *ego* or spiritual self of man lived before mortal birth is to accept reasonable truths of the Gospel.

Surely it will not be denied that Christ enjoyed a pre-existence? Because of this fact: The Bible is replete with allusions to Him as the "Lamb slain before the foundations of the earth," the "Mighty Prince," foreordained "to be a propitiation for the sins of fallen man," etc. Having voluntarily accepted the conditions of the atonement before man upon this earth began to be, He made known the great sacrifice to His Holy Prophets, who understood, and who wrote, and who offered sacrifices in commemoration of the magnanimous act of love and mercy to be enacted in the meridian of time.

The Apostle to the Gentiles wrote in his letter to the Hebrews, "God, Who at sundry times and in divers manners spake in times past unto the fathers by the Prophets, hath in these days spoken unto us by His Son, Whom He hath ordained to be heir over all things, and by Whom also the worlds were made." Now, then, let it be frankly asked: "How could Christ, as Paul affirms, assist in the creation of the earth, unless He existed before that world was created?"

John, the beloved, calls Him the Word. "The Father, Word and Holy Ghost," and says in his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God, and was made flesh and dwelt among men." From this we see definitely that Christ in the beginning was a God with His Father and in the course of time became clothed upon with mortality.

Indeed, we have the Messiah's own testimony of His former life. One day, when His disciples were confused by a remark of the Savior, as John records, He inquired: "What, and doth this offend you? What and if you shall see the Son of Man ascend up *where He was before*?" In the garden before the betrayal by a kiss, the Man God lifted up His voice in humble prayer and said: "Oh, Father! I have glorified Thee on earth, I have finished the work which Thou gavest Me to do, and now, O Father, glorify Thou Me even with Thine own self, with the glory I had with Thee before the world was." Surely no balanced mind will question Christ's primeval existence?

Now, then, the Nazarene was like other men in a hundred ways. He was born of woman, He was raised as other men, fed by the same food, wearied by the same toil, warmed by the same fire, chilled by the same cold, and subject to everything of which flesh is heir. His temperament was sensitive and He was of all characters the "man of sorrow." His countrymen said: "Whence has this man this power? Is not He the carpenter's son, is His mother not called Mary, are His brothers not called Simon, Judas, James, and are not His sisters, too, among us? Whence has He this power and authority?" They rejected Him because they considered Him an imposter, and because they branded Him as an imposter they crucified Him and thought He was only a man. Now, then, if the birth of Christ was a union of a spirit, which has existed in the courts of God before the world began, and a mortal tabernacle, is it at all unreasonable to believe that our birth is a union of a

mortal tabernacle and a spirit which, too, existed before the world was, though not in such princely power as did Christ's?

However, there are stronger evidences than mere logical inferences. Man is a dual being, physical and spiritual, with modifications of morality and intellectuality. The spirit of man, that which leaves men when they die, is the offspring of God. Truly "man is a spark struck from the blaze of Deity." God is the Father of the spirits of men, and because of this relationship the Son of God taught us to pray: "Our Father Who art in heaven." These words are not without signification. In times of trouble, affliction or pain, bereft of friends, faced by starvation or in the midst of a raging storm, when the elements go wild and seem to defy the laws of their Creator, the inward self, the spirit, naturally and instinctively, like a true child, leans upon the arm of its Father for comfort, for assistance and protection. The word of God sustains and recognizes this relationship. In the sense that God is the Father of our spirits, we are all the children of God. We are the literal progeny of Adam, and Luke, in giving the genealogy of Joseph, says, "who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God." And Paul writes: "We have fathers of the flesh which corrected us and we gave them reverence, shall we not much rather be in subjection to the Father of Spirits and live?" But John in his epistle makes it plain. "Beloved," says he, "it doth not yet appear what we shall be, but now we know that we are the *sons of God*, and when we shall appear we shall be like Him," etc. There, as aforesaid, we are the sons of God, because God is the author of our spirits, because of which we call Him, "Our Heavenly Father." Now listen: "And God said unto Job, gird up thy loins like a man and answer thou Me, for I will demand of thee. Where wast Thou when I laid the foundations of the earth? Declare, if thou hast understanding, who laid the corner stone thereof when the morning stars sang together and all the sons of God shouted for joy? Where wast thou, declare?" Job must have been somewhere at the time of the creation of the earth, or why the question? And since we are all the sons of God, and at the laying of the earth's corner stones, as it were, all the sons of God shouted for joy, we of necessity existed in a condition anterior to our mortal probation. Is not the conclusion logical?

Christ and His followers understood the doctrine. One day in His travels, accompanied by His Apostles, Jesus met a man blind from birth. His disciples asked Him, saying: "Master, who hath sinned, this man or his parents, that he was born blind?" Now the Savior invariably rebuked any of His disciples whenever they made light or idle remarks, but not so here. He understood the worth of the question and approved it by answering that "neither" had sinned, but that he was born blind so that the power of God might be asserted. The all-wise Omnipotence is a God of justice. He does not inflict punishment before the commission of sin. And if this blind man could have sinned (and it was possible because of Christ's sanction of the query) and as a result of that sin was born blind, he must necessarily have sinned before he was born and consequently existed before mortal time.

The ancients in the Mosaic period also understood the subject: "God said unto Jeremiah, 'Before thou wert conceived of woman I knew thee, and before thou wert formed into mortality I sanctified thee and ordained thee a Prophet unto the nations.'" It is the reason of a sound mind to admit that Jeremiah must have existed before his birth, in order for him to have been recognized, sanctified and

ordained before he was clothed upon with flesh.

Job records that every man possesses a spirit and the inspiration of the Almighty giveth it understanding. Ecclesiastes says, in speaking of his death: "Then shall the dust return to the earth as it was and the spirit shall return to God Who gave it." If a tourist has been to Salt Lake City, to Denver, to Chicago, or Atlanta, that tourist can return to Salt Lake, Denver, Chicago or Atlanta, by reason of his first having visited those places; but if he has never been to New York or London or Paris, he cannot return to New York, London or Paris till he first visits those cities. And if the spirit returns to God Who gave it, as the Scriptures affirm; it argues beyond contradiction that the spirit once existed with God before it returns.

It is reasonable that there was a life before this sphere of action. The achievement of such refinement as man's intellect required a period longer in its growth and existence than two or three decades of worldly years. It is no more impossible that we did exist than that we will exist hereafter, or that we do now exist. The greatest mystery is the present life of man, yet it is the most actual and real. Who first wound up the life's clock of man and set his heart beating? Why does the heart still beat independent of any exertion? Why is it that by simple volition the right hand can be raised or the brain think? Would it not be folly to argue that because we cannot know or understand why anything is, that therefore it is not or has not been? And it is no more impossible for life to be after the grave than for it to have been before the grave. But until it can be proven that the souls of men are not immortal, it cannot be proven that the souls of men did not exist before this sphere of action. And if it cannot be shown that the souls of men will not exist hereafter because they do exist now, and the living revelations of a just God have shown that there is life beyond death and also that there was life before birth. And who can disprove the teachings of the Great One, when every word is truth?

Understanding the pre-existence of spirits, we can understand the true fatherhood of God and brotherhood of man; we can appreciate the justice of God, in permitting one child to be born white and another one black, we can understand why one intellect is superior to and more brilliant than another. Wherever a son of God exists, whether here, before or hereafter, that son had or will have or has his agency, his liberty to act without coercion. He possesses freedom and individuality. And it has been revealed in this age that we exist in mortality because of actions in our former life. Those spirits who disobeyed the injunctions of the Father were cast out and became tempters of men. We will all exist after the grave, but if we "place ourselves in subjection to the Father of spirits" and prove ourselves worthy of His trust by complying with His wishes concerning us, we will exist in power; we will progress to perfection in love, mercy, justice, truth and happiness, enthroned in the courts of eternal intelligence, the glory of salvation. Is not this end worthy the means of its accomplishment, when the simple execution of the Gospel laws tend to mortal felicity? We did exist before our mortal birth; and we will exist after our mortal death, but in what condition depends upon self and only self. "Choose this day whom ye will serve."

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults, still less of others' faults; in every person who comes near you look for what is good and strong; honor that; rejoice in it, and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when their time comes.—John Ruskin.

CONTINUOUS REVELATION.

The Church Built on the Foundation of Continuous Revelation—Each Member Entitled to an Individual Testimony of the Truth.

DISCOURSE DELIVERED BY APOSTLE M. P. COWLEY, IN THE TABERNACLE AT SALT LAKE CITY, APRIL 7TH, 1900.

My brethren and sisters, I am pleased to have the privilege of meeting with you at this Conference. I desire in the performance of my duty the kind assistance of your prayers of faith. I have been edified through the instructions of my brethren. They have encouraged me, and also corrected me, for I find in them instructions which will enable me to improve wherein I lack, and encourage me in the enjoyment of the blessings resulting from the duties which perhaps I have performed more faithfully than others. In contemplating the character of these instructions, it is a solemn testimony to me of the truth of which my brethren have spoken, that the Church is guided by the spirit of revelation. But we are not guided by the spirit of revelation as much as we ought to be. I think sometimes that we have not fully divested ourselves of the elements of sectarianism which some of us may have brought from the world and which others may have imbibed because of their weaknesses. Our Elders, in preaching the Gospel in the various nations of the earth, call attention to the fact that it has always been a characteristic of humanity to profess a belief in the revelations and the remarkable manifestations of the power of God which have been exhibited before their day. But when confronted with the opportunity or necessity of exercising the same faith, and enjoying immediate revelation, they have been weighed in the balance and found wanting. The Church of Christ never did exist on the earth, only as it existed by the spirit of revelation from God. The Jews, when the Gospel was presented to them by John the Baptist, and also by the Savior, had just the same opportunities that the Christian world of today have, that is, of reading from the Scripture, which had been made by the Prophets preceding them, and receiving instructions from the doctors of the law and those whose pretended business it was to expound the Scriptures. But when one came to them and said that the kingdom of God was nigh at hand, they were not prepared to receive it. The Gospel then, as now, was a test to all institutions. John the Baptist said: "The ax is laid unto the root of the tree, therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." Jesus was desiring to bring to the attention of His Disciples the necessity of being built upon a solid foundation, and propounded a question unto them as recorded in Matthew, 16th chapter. He said: "Whom do men say that I, the Son of Man, am?" And His Disciples said, "Some say that thou art John the Baptist; some, Elias; and others, Jeremiah or one of the Prophets." Thus we see that it was all guess work with them, so far as the general public were concerned. He turned to the Apostles and said: "But whom say ye that I am?" In response there came an emphatic testimony, not from a doctor of the law, not from an educated man, who had built his faith upon a mere reading of the ancient Scripture, but from a poor, unlettered man, who had been called by the voice of the Son of God from the fisherman's net, when

the Messiah had said to him and his brother Andrew, "Come and follow me and I will make you fishers of men." From Peter the testimony came in no uncertain tones, saying, "Thou art the Christ, the Son of the living God." And Jesus said to Peter: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

I wish to bear my testimony that flesh and blood never did, because it never could, reveal unto man the identity of the Son of God, or make plain to the understanding of the children of men the things of God in any respect; and if it required a revelation for the Apostle Peter to bear witness that Jesus was the Christ, it will require revelation for every man and woman in every dispensation of the Gospel, to bear the same testimony. Indeed, the Son of God enunciated this fact as an eternal doctrine, when He sent the Seventies out to declare the Gospel. He had commanded them to go without purse or scrip, just as the servants of God have been commanded in this dispensation, that the world may be tested, and that the Disciples of the Son of God may act upon the principle of faith and trust in God to provide for them the necessities and comforts of life. When the Seventy returned to the Savior with the report of their mission, they said that they lacked nothing:

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight."

"All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him."

This is a plain and simple doctrine, and whatever may be the attainments of mankind, based upon the opportunities of the age in which we live, augmented by the experience and the learning of the preceding generations, they cannot understand the things of God, without the spirit of revelation.

I wish to bear my testimony that the Church of Jesus Christ of Latter-day Saints was founded upon the principle of revelation, and that it has been guided and controlled by the spirit of revelation from its inception to the present time. God designed to guide this Church by the voice of revelation. When I see any lack of confidence on the part of our people in the wisdom of the Prophet of God and his associates, I am impressed with the fact that we are lacking in that faith which belongs to the work of God: When the Prophet Joseph Smith was instrumental in establishing this work, he made certain promises, such as have been alluded to by my brethren today. These promises have been fulfilled to the very letter. They not only extended to the remarkable manifestation of the gifts and powers of the Holy Ghost, but they extended to a promise that every man and every woman in the Church should have a substantial testimony concerning the propriety of every movement made by the Prophet of God, in advancing the interests of the work of God upon the earth. And it can be pointed out on the pages of history that neither the Prophet Joseph Smith nor any of his successors ever gave counsel unto the Saints of God that was not attended with blessings and prosperity to those

who heeded and acted upon it. Moreover, it cannot be found upon the pages of history where any man has risen up in opposition to that counsel and has stretched forth his hand to steady the ark of God, but what that man has come to disappointment and his folly has been made manifest in the midst of the people of God. I can bear my testimony that these evidences, which have been recorded as a result of the experience of this Church, will continue down to the latest period of time. God has established this work; He has maintained it; He has prospered it in the earth, and He will continue to do so from this time henceforth and forever. God bless you, in the name of Jesus. Amen.

GLEANINGS.

Sister Aderholt, a young lady of 10 summers, living near Evergreen, Miss., writes a firm and strong testimony of the truthfulness of the Gospel of Jesus Christ. She has been connected with the Saints of God for something like four years, and rejoices in the knowledge of the truth.

Bro. T. T. Bookman and wife, of Sharp, S. C., write a very nice letter, in which they say: "We are members of the Church of Jesus Christ and gladly bear our testimony to the truthfulness of the Gospel the Elders are teaching in these latter days. We know and realize that this is the same Gospel as taught anciently by Christ and His Apostles. The Elders have always been welcomed to our home, and we never feel better than when they are with us. We would be pleased if all people could see and understand as do the Latter-day Saints."

Bro. Mayo sends some encouraging news from Westville, Holmes county, Fla. Here is what our brother says:

"As many readers of the Star are acquainted at this place, I thought a few lines might be interesting to them. Health is better than usual for the season, though there is some fever among us."

"Our Sabbath school is moving along and I hope will improve in the near future, as the people are becoming more acquainted with the Gospel. There is nothing I enjoy more than Sabbath school work, and there is no institution more cultivating or developing to the moral character of the youth than the Sabbath school among the Latter-day Saints and if the Saints and friends could only realize this fact it would be a great aid in publishing the Gospel."

"Elders Jas. J. Thompson and Daniel Bagley, who are traveling in the interest of the Sabbath schools in this, the South Alabama conference, are in this locality now. They arrived here Saturday, the 11th, held meeting Saturday night, met with us in Sabbath school Sunday at 10 o'clock. We were addressed by Elder Daniel Bagley, followed by Elder Thompson. They also held meeting Sunday night."

Sensible Advice.

C. P. Huntingdon, who after a phenomenal career in business became a Pacific Railway President, through the columns of Success says these sensible words to boys and young men who are ambitious for honorable achievement: Advice is thrown away on a boy or young man who considers it beneath him to work at anything which hardens the hands or soils the garments, but who prefers a clerkship in a store or office at starvation wages. Good clothes should not be worn at the expense of a career. To the man who is not afraid of downright hard work, I would suggest frugality, investing surplus earnings, if only a dime a day, in a savings bank, and reading useful books during leisure hours.